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THE SONG OF TO-MORROW.

Sing of To-morrow, though To-day be dark,
Though all its argosies have gone astray,
And, tosssed by tides on bleak unfriendly shores,
Drift the wrecked galleons of Yesterday.

Yet sing, for lo! beneath the morning star,
Faint through the mists shine out the city gates.
There lies thy port; sing loud the song of hope.
"Beyond To-day, To-morrow always waits."

Sing for the ships that beat against the gale,
Sing for the souls that front the storm alone,
Sing for thyself, lest thou forget that land
Of Heart's Desire where all thy hopes have flown.

Glad with the songs thy lips could never sing,
Rich with the treasures of thy lost estates,
Crowned with the triumphs thou hast striven to win,
"Beyond To-day, To-morrow always waits."

—Emily Huntington Miller.

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LIQUOR FORCES IN CALIFORNIA GREATLY ALARMED.

It is evident that the liquor forces in California are greatly alarmed. Some are attempting to explain how it happened that there was what was to them an unexpectedly large vote for the proposed prohibitory amendments, and why such a thing cannot happen again. Others are on the run, by the help of co-operating and well-paid newspapers, to build up a sentiment against the saloon as it now is that will lead to its reformation and thus to a prolongation of its life.

For example, the secretary of the Brewers' Protective Association makes this admission as to the proposed amendments: "There was a much larger vote for the dry measures than we anticipated." One of the chief causes for this he says was the war hysteria, which, in his opinion, has upset the judgment of the people on many questions. "The arbitrary enforcement of prohibition by Russia and some of the other countries at war has been unreasonably advanced as an argument for prohibition here. It was the war hysteria that led British Columbia to adopt prohibition. In spite of the announcement of the dry federation that a prohibition measure would be presented at the next election, I doubt if such will be the case."

War hysteria? Nonsense! The prohibition wave began to sweep over the Dominion of Canada several years ago. All well-informed persons saw before the war that it was to come soon in British Columbia.

Julius Hieronimus of the Union Brewing and Malting Company expresses the conviction that "something must be done immediately if the evils that are the inspiration of the prohibition sentiment are to be eliminated and the people convinced that prohibition is not the way to remedy these things."

Olaf Tveitmoe, secretary of the State Building Trades Council, expresses the judgment that the saloon should be regulated,—not allowed to sell to minors nor to drunken men; and winds up his statement finally with these very significant words: "The liquor traffic as it is now conducted is responsible for a great deal of destitution and suffering among the workers, and if it does not reform there is no question that it will have to go. There is but one way to abolish all the evils of the traffic without destroying it utterly, and that is, take the profit out of it."

Mr. Tveitmoe does not reason well when he intimates that taking the profit out of the liquor business would destroy all of the evils of the traffic. The contrary is so evident as to need no argument. But the men who are making money out of the traffic would fight to the last ditch every effort to take the profit out of it, and taking the profit out would be so profitless so far as curing the evils are concerned that the temperance forces would never agree to that; and so Mr. Tveitmoe's remark may be dismissed as practically worthless at this advanced stage.

The Sacramento Bee, a newspaper that labored strenuously against the proposed amendments, has leaped into the arena now, hoping to save the day, by proposing a high license, the limitation greatly of the number of the saloons, none at all in residence districts, no selling to minors, midnight and Sunday closing, etc.

Suggestions somewhat similar have been made by the San Francisco Call.

It is gratifying to see the Fresno Republican, the Sacramento Union, the Stockton Record and many other influential newspapers coming out at once against any such effort.

The Fresno Republican has had several editorials since the election and has declared unequivocally against any backward movement on the part of the temperance forces.

Commenting on the suggestions of the Sacramento Bee the Fresno Republican says:

"We suggest as more in accord with the expressed conscience of the people of California the following minimum requirements: (1) Total prohibition of saloons. (2) Total prohibition of whisky and distilled liquors, even as a mercantile commodity. (3) Beer and dry wines to be sold as merchandise by a limited number of establishments in any community willing to permit them, but not to be consumed on the premises."

The Republican says further: "If the Bee and those it represents would join in a movement upon this minimum basis, they could probably postpone for a time the arrival of absolute prohibition in California. As a state policy no scheme of saloon regulation, no matter how drastic, would satisfy the expressed sentiment of nearly the whole of California. As strictly local temporary propositions in San Francisco and Sacramento, for the purpose of meeting their liquor problem, the plans of the Bee and the similar plans of the mercantile organizations of San Francisco might be of advantage in the cities of San Francisco and Sacramento. They are not worth discussing on a basis of state policy, and they would have no influence or importance in even postponing the march of at least the Anti-Saloon movement and probably the complete dry movement in the state."

In another issue the Fresno Republican said: "If there is any possibility of shunting the prohibition movement or the anti-saloon movement into a mere saloon-reform movement, it behooves those who are taking it up not to stop with the first after election scare, as they have always done before, but to force it through to actual enactment and enforcement. Also it behooves them to separate themselves completely from the saloon interest. No settlement will satisfy even the conservative sentiment of California except a settlement so injurious to the saloons that the consent of the saloon men or their organization to do it could not be had and ought not to be asked. The movement must not be in the interest of the saloons but against their interest if it is to get any support."

In yet another issue the Fresno Republican said:

"The real lesson that the dry vote shows is that the liquor business in California is doomed. It is too late now to talk of the saloons behaving themselves, reducing their number or resorting to any other palliative. The trend throughout the country, of which the vote of California was a part, shows that the business is done for. * * * The lesson is that ordinary business prudence would suggest get-

ting out of the business. As far as the state at large is concerned, there will be two years in which to do that. Two years ought to be sufficient time to retire from the business without loss. Any man who would embark in the saloon business in California in the face of Tuesday's returns ought to be examined for his sanity—at least a guardian should be appointed to take charge of his affairs. If anybody has ever had fair warning it is the saloon man. There can be no merit whatever in the cry that will be raised two year hence—Confiscation."

We have quoted from the Fresno Republican so many times because is is of great significance that that daily paper should take the lead as it has in advocating "no quarter" for the saloon. The time was, not long ago, when it did not so readily and so decisively declare itself. It moved cautiously and in the rear. Now it leads. Surely, God is marching on!

The Sacramento Union also expresses itself immediately and unequivocally:

"Real reformation of the saloon business cannot be expected from men who have taken part in the outrages of the saloon and secured most of the profits."

"The reform will be just as hypocritical as is any other reform which is inspired entirely by fear. The business interests which are spending millions to perpetuate the saloons will not give up their business until they are forced to do so."

"Any reform of the liquor business that fails to reach the miserable 'cafes' which exist in open violation of the law and wreck hundreds of boys and girls every year will be a miserable failure. The hotels which traffic in drink with minors of both sexes must be reached and the wine houses which cater to children."

The Stockton Record has this to say: "It is the leading issue before the people today, and cannot be sidetracked." The Record says also: "Our advise to all engaged in the traffic is to get out whenever opportunity offers."

BEYOND OUR BORDERS.

In the preceding editorial we have indicated what may be expected in California right along concerning the liquor traffic. What as to the other parts of the land? From the Atlantic to the Pacific, from the great lakes on the north to the gulf on the south, there is to be an advance. Great victories have been won all over the land, and they are to be followed up and others won. Every person with any vision can see what is coming. In 1914 the Oregonian, Portland's oldest daily newspaper, opposed prohibition. Its success in Oregon has brought The Oregonian to friendly acquiescence and to such enlightenment as to cause it to search with more care and discernment for facts concerning the movement. Last week The Oregonian remarked editorially: "It has within just a few years passed from the category of freak notions to a serious problem pressing for solution in every state." And further: "Undoubtedly both great parties will be up against the necessity in 1920 of recognizing prohibition or taking a stand against it."

How beautiful an Anti-Saloon League map looks to-day! No wonder the cry is, "On to Washington and make it all white!"

This is the way we can list the "all white" states now, including those from which it was decided at the recent election that the saloons should soon be banished: Virginia, West Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Arkansas, Tennessee, Kentucky, Maine, Michigan, Iowa, Nebraska, Kansas, Oklahoma, North Dakota, South Dakota, Montana, Colorado, Arizona, Idaho, Oregon, Washington, and the Territory of Alaska.

Further: Utah and Florida show only a few black spots and are certain to outlaw the saloon entirely within a year.

In Utah the governor who vetoed the prohibition enactment of the last legislature was defeated for reelection and a governor and legislature hostile to the saloon were elected.

The Commissioner of Agriculture for Florida writes: "Florida is now dry except six counties, in which are located our seaport cities, and the open saloon is not allowed in them, liquor being sold only by the bottle. Forty-six counties have prohibited the sale in any form except as medicine, and then only under very careful restriction. It is generally believed that the coming Legislature will stop the sale by bottle as is now the case under the so-called Davis package law."

The election of Sidney J. Catts as governor of Florida makes possible this statement: "The Prohibition Party for the first time has elected a governor. Two years ago when the Prohibition Party eleced a man to congress it was thought a great victory, but this year the election of a governor is even more to be appreciated."

It is noteworthy that in Indiana ten of the thirteen congressmen who voted against the Hobson resolution for the submission of a national amendment were defeated, as were also two senators and a governor of like standing.

It is noteworthy also that the anti-saloon forces won in every state where they were on the defensive—wherever there was an effort to weaken or over-rule previous prohibitory enactments. So this is the record: No intrenchments lost; four states and one territory added to the list of the dry states; and a total of 6,498 saloons voted out of existence at the November election.

Taking the whole country by counties we find the figures now to be strikingly in favor of prohibition. The counties in the United States number 2,543, and all but 335 are now in the prohibition columns. About 85 per cent of the area of the United States is prohibition territory either by state enactments or through local privileges; and about 62 per cent of the population is found in saloonless territory.

In November in fourteen different states there were questions submitted to vote relating to the saloon, and in only two of these did the liquor forces win any victories—California and Missouri. In these two states they met with partial defeat—came out wih majorities far less than were anticipated by them. So great was the gain for the anti-saloon forces in both of these states that the rout of the liquor forces therein soon is indicated. In California an adverse majority of 170,000 in 1914 was brought down to 45,000 this year. In Missouri one of approximately 200,000 was reduced to less than 100,000.

CHRONICLE AND COMMENT.

President Nicholas Murray Butler of Columbia University is seeking an increase of thirty million dollars in the endowment of that great educational institution. The annual registration at Columbia has now reached twenty thousand.

Mr. Sherwood Eddy has returned to this country for a short time after several months of service among the soldiers in Europe. He states that there are now not less than 1500 Y. M. C. A. huts established at the British front and that many through this instrumentality have been

brought to an acceptance of Christ. Mr. Eddy will return to the work among the soldiers in January. He comes home temporarily in the interest of the Y. M. C. A. building enterprises in China and in Latin America. Mr. Eddy states that wealthy Chinese who are Confucianists still are contributing large sums for Y. M. C. A. buildings in China.

The Bishop of Jerusalem stated a few weeks ago that there were only three women representatives of the different Christian missionary societies now working in Palestine. In a Turkish hospital at Nazareth they were giving help of great value. One of the three, a member of a Scottish society, was appointed matron of the hospital, and had eight or nine German deaconesses working peaceably under her. They have been doing splendid work, the influence of which may be expected to last in Palestine for many years. Apart from this, there is not very much to encourage in the condition of the land. It has been estimated that the number of deaths from starvation in Palestine already exceeds 60,000, and it is anticipated that the number will be doubled within two or three months.

The Rev. Dr. L. Lunn, the Socialist mayor of Schenectady, New York, was elected to Congress this year by the Democrats and Progressives. Dr. Lunn is a Congregational minister of the most liberal type. He will not take his seat in Congress until December 1917 and accordingly will serve out his present term as mayor. Soon after his election as mayor the second time Dr. Lunn refused to obey the mandates of the Socialist Party and was expelled by the state organization. When the proposal was made this year to make him the Democratic candidate for Congress the movement was strongly opposed by Democratic leaders, but he won the nomination; and endorsed later by Progressives he defeated in the November election his Republican opponent.

BILLY SUNDAY AND BOSTON.

The Springfield Republican says that Billy Sunday "has the jump on Boston."

As to the advance sentiment The Republican says:

"One thing was apparent. 'Billy,' so far as the advance work is concerned, had 'put it over' in Boston better than he has done in any of the other large cities where he ever preached. Before he came—and after he came, still more so—to Philadelphia two years ago, minister after minister arose in his pulpit and scored the evangelist for irreverence, for intolerance, for teaching, through the very definiteness of his attacks upon it, more sin than virue. But in Boston, one hears none of that.

"Originally, the ministers of the city were sharply divided on the question. Many of them had been to Philadelphia, where some of them had been enthused as they never had before, and others had been shocked as they never had before. When the committee of 50-odd from the New England Evangelical alliance went to Philadelphia to invite 'Billy' to Boston, they kept the porter on the late lamented Federal express awake most of the night with their arguments. Even after the invitation had been delivered, a member of the dissenting minority remained behind to inform the evangelist that it wasn't a unanimous vote.

"This minister is now, however, one of 'Billy's' strongest supporters. Others who have bitterly attacked him are leading in the district organization work. It was a strange fact, and hard to fathom. For themselves, these men still disapprove of Sunday's methods as strongly as ever. Why did they do it?

'It's because "Billy" Sunday has become accepted as a practical fact in life,' said a man who, without being one of the chosen workers, was in constant practical touch with the movement. 'When he came to Philadelphia, that was his first big proposition. People who didn't like him thought they could stop him. Now they know they can't stop him, so they've made up their minds to get along with him as well as possible, to make him useful, if possible. It's something like harnessing Niagara even though you don't prefer it for a shower bath.'

Episcopalians Have Part.

"Whatever is back of it, Boston is doing mighty little kicking. In Philadelphia, for weeks beforehand, people, everybody, grandparents against grandchildren, white against black, argued the question. Was he going to be a good or bad influence? Was he a charlatan or a—an Elijah? But in Boston, everyone is saying 'give him a show.' An instance of this feeling is to be found in the attitude of the Episcopalian clergy. In Philadelphia nearly all of the Episcopal rectors ignored Sunday, and a good many of them, before the revival was over, very nearly painted their vestments with war paint. But in Boston they are on committees, they have been perhaps more often than the ministers of any denomination on the program of the few preliminary meetings at the tabernacle. Bishop Lawrence has kept silent, but Dean Rousmaniere of the cathedral has come out strongly for the 'old-fashioned religion in the old-fashioned way.'

"Sunday 'scandals' find few ready ears in Boston. In Philadelphia you could find a man on any street corner ready to discuss the details of Chorister Roadeheaver's breach of promise suit the year before, to gossip about the wine glasses reported smashed in the Sunday house on Spring Garden street. Half the town snickered when Sunday, his wife, 'ma,' and his son, George, accepted nearly $3000 in jewelry presents in Wanamaker's store one morning. Boston smiles at these suggestions with the urbane indifference of a well-fed Republican listening to Wilson arguments from a pretty girl. Boston wants to hear him before it makes up its mind. 'God bless the man who can fill this building,' said Building Commissioner O'Hearn, a prominent and devout Catholic, when he first stood inside the finished tabernacle. In no large city has 'Billy' ever found an audience in a more receptive mood."

A Boston correspondent writes as follows concerning the opening of the evangelistic meetings on the 12th of November:

"Rev. 'Billy' Sunday, feverish, intense, compelling and acrobatic, has begun on Boston. Three times today, in his first three services in the Hub of the Universe, he climbed on his pulpit in the tabernacle on Huntington avenue, the most tremendous Sunday tabernacle ever built, and declared war to the death on Boston's sin and shame.

"Eighteen thousand people, packed in the great squat wooden structure, heard him each time. They fastened their eyes on him and listened enthralled as he worked up to his climax and applauded when he touched it. They rose and waved him handkerchief salutes and stayed half an hour after the night service to file past him in droves and grasp his hand. It is evident 'Billy' Sunday is going to command Boston's attention, though there is a certain reserve evident in the tabernacle crowds which he will have to break down.

"Rev. 'Billy' is not awed by Boston's traditional intellectuality. 'I pity the tramp who mooches a handout at your door,' said he. 'Yes, that word mooch is in the dictionary. Look it up.' He assaulted the drink devil and all that pertains thereto in the most picturesque language at his command, which is setting a high standard. He condemned the 'mere society woman' as the most useless, God-forsaken

creature on earth. He deplored the fact that our politics have fallen into the hands of poor, disreputable, cringing, greasy faced, weasel-eyed, rotten politicians.

"He declared President Wilson fell far short of a high ideal when he failed in his speech of acceptance to take a stand against alcohol. He asserted that four years from now the anti-saloon vote will choose the man who goes to Washington and battered his hard wooden pulpit excitedly as he screamed hoarsely: 'I expect to live to preach the funeral sermon over the liquor industry in this country!'

"He was rambunctious with the English language. He was hard on the platform and the pulpit and he ripped up a short edge of the carpet on his rostrum. He gyrated and balanced on one foot and bit off his words with snaps of his teeth. He shifted like a trained boxer from one corner of his stand to the other and drew word pictures which have sent other cities into shivers. And the throngs sat through it all with apparent friendliness and with keen interest, but that was all. Rev. Billy Sunday is just breaking the ice."

As to the evening sermon it was stated:

"Demanding that Bostonians rally to the colors of Christ and do battle with the devil, he picked up a chair, climbed on his pulpit and yelled: 'Let's show the devil we don't know how to retreat.' The choir sang The Battle Hymn of the Republic.' Sunday topped his pulpit and with perspiration dripping from his chin, he led the 18,000 in a Chautauqua salute. The tabernacle was filled with a white flutter of handkerchiefs. It was a remarkable spectacle with which Sunday's second Boston meeting closed.

"The throng marched against his platform and reached for him eagerly. It was the first demonstration of such friendliness all day and may indicate that Mr. Sunday is getting Boston's crust slightly loosened at the edges already."

At least five thousand persons who tried failed to get in to hear Mr. Sunday at his opening meetings. But every one of the 18,000 who did get in heard every word he uttered. "The shape of the roof and the sounding board, like a great umbrella turned half inside out over the evangelist's head, contribute to carry sound to the most distant corner and the tan-barked dirt floor deadens all noise of shuffling feet."

The Boston correspondent whom we have been quoting states further:

"Though the Unitarians have been reluctant to get behind the revival here, Mr. Sunday is going to address them at the Second church at 3 Monday afternoon."

MR. SUNDAY'S ATTITUDE TOWARD UNITARIANS EAST AND UNITARIANS WEST.

A Unitarian Minister Accuses Him of Compromising.

In the foregoing article we mentioned the fact that Mr. Sunday had been announced to speak to the Unitarians of Boston and vicinity on Monday of last week.

After hearing him the Rev. Maxwell Savage, of Lynn, contributed the following to the Christian Register:

"Have I lost my sense or humor or did I have a right to feel sad as I stood in the Mather Room of the Second Church on Monday afternoon while one or two hundred Unitarian ministers listened to Rev. William Sunday? Have I lost my sense of humor or was I right in being conscious of a sense of tragedy when many of the ministers applauded or laughed at his words?

"As I stood there I saw two pictures: first that of this same evangelist in some Western or Southern city where there is one Unitarian church, if any, and comparatively few Unitarians, vilifying and cursing our Unitarianism, stirring up the mob to loathe this faith of ours and thereby blocking Unitarianism and making it infinitely hard for the isolated Unitarian minister, doing all he could in his vulgar and hate-creating fashion to cast stumbling-blocks in the path of our liberal faith. He, with the crowd with him!

"Second, I saw before me in Boston, applauded by ministers who are supposed to be brothers in the faith to that isolated minister. Of course he was their guest, and should therefore have received the courtesy shown him. But why, in the first place, should he be the guest of Unitarian ministers? The tragedy of it for me (a big word, but I use it advisedly) lay in inviting him, in applauding and laughing with him, and in the fact that the evangelist when in the midst of Unitarianism has failed to show the moral courage I had thought was his.

"Take those three points! First. Why should Unitarian ministers here, because they are many, be cordial to him who is viciously inimical to Unitarians when and where they are few? Am I illiberal? At least I hope I am not 'loose' in my liberalism.

"Second. The laughter and applause showed, I feel, that many of our ministers hereabout fail to take seriously the fact that the childish, puerile gospel, blasphemous toward God and depraving to man, is listened to by 50,000 or so a day and has its effect. Many of our people, because they are and have been liberal many years, delude themselves into thinking that the majority of other people are therefore liberal. If more of those present had known what it is to stand up against a Billy Sunday campaign in some Western city, I think there would have been less applause.

"Third: Until today I had willingly given Mr. Sunday credit for moral courage. He did give us a sermon which backed up my contention that he is the most consistent orthodox minister in the United States today. Still, numbers, mere numbers, made him change his tune in so far as his attitude is concerned. In the West, with the crowd with him, against one Unitarian minister, so brave, so uncompromising in his war on 'the rotten mass of Unitarianism' and by his attitude inspiring lesser evangelists and unnumbered peopel to block our growth; in Boston, still with the crowd with him, but before many Unitarians enriched by the memory of great Unitarians, he compromises, is not so brave as I had thought him!

"Could anything be a more obvious, sentimental play to the crowd than his Sunday night maundering about his lifelong reverence for Boston and Bostonians, his visit in the spirit to the grave of Channing, his paying him the 'tribute,' 'We may differ about the Deity of Jesus, but we shall not quarrel'?

"He has visited in the flesh the home town of Unitarian ministers in the West who are trying to help people to the beliefs of Channing, and has done all he could to destroy them. Why this difference of tune? Does geography change a gospel? To me it is tragedy to find a man whom I thought sincere a politician hearkening to the voice of the people.

"Luther did not change when he went to Worms, but in the midst of those differing from him, he said and lived, 'Here I stand, God help me, I can do no otherwise.'

"No, I have not lost my sense of humor, but it becomes rather grim when I find Unitarians so 'liberal' that they lean over backward in their effort to be Christian in spirit, and forget, because they are many, their fellows where they are few; when I find Boston on its knees to Billy Sunday, whom Cleveland has refused for years to let in; when

I learn that Mr. Sunday tempers the wind of his sincerity to the sheep which to him are black apparently only when they are few."

THE CONSCIENTIOUS OBJECTORS.

By William C. Allen.

One of the remarkable sights witnessed in England during this war was the marching of a group of men through the streets of Dover enroute for France. They were prisoners proceeding under military guard, and were being deported from "free England" because they could not conscientiously participate in war or destroy their fellow men. Some were church people and based their refusal to support the war on the teachings of the gospel; others were Socialists whose consciences forbade them to fight as a sin against humanity and social betterment. Some expected to be executed; all knew that humiliation and imprisonment awaited them. As they marched to the ship all joined in singing "Stand up, Stand up for Jesus."

When the Conscription Laws of England were framed, provision was made for those who are conscientiously opposed to war. Such "Conscientious Objectors," as they are called, would have the privilege of going before Tribunals which were established in different parts of the country and, presenting their case, claim the immunity that the law was presumed to afford them, but theory and practice were two different things; the Tribunals became the judges of the sincerity of the applicants for relief under the law, and with few exceptions have been prejudiced against them. If an applicant at a Tribunal is refused exemption he at once is considered to be and automatically becomes a member of the army, subject to army penalties applied to those who are insubordinate or traitors to their country. Unfortunately, under these circumstances, every Tribunal has done what was right in its own eyes. They have also had the power when granting exemption, if doing so, to determine the nature of the alternative service of national importance which was to be taken up by those released from direct participation in the war. Often they have tried to force "Conscientious Objectors" into work that would indirectly assist the war, and frequently the latter have refused to be inveigled into such a situation. As a result much muddling and chaos has ensued and the presumed intent of the law has often been lost. All this has led to prosecution and persecution and to the destruction of civil and religious liberty to an extraordinary degree.

Whilst the military man has got into the saddle and over-rides the liberties of England, and whilst the people live under restrictions that they have not known for generations, it has remained for the "Conscientious Objectors" to take a stand that is most unpopular, but which must be taken by some if the traditions of the race are to be maintained. Above all, the commands of our Lord appeal to them. Many rejoice in their opportunity to serve their country and the cause of human liberty through personal suffering. One day I met in a railway station in Birmingham a young man, who remarked, "I am going home this afternoon to see my people, for it may be a long time before I have another opportunity, as I am expecting arrest and to go to prison most any day." I expressed sympathy, when he added, "I would not miss this opportunity of coming to a decision for anything." Another "Conscientious Objector" wrote from his prison cell, "I am proud to be here; I have never been regretful for one moment that I came here." I am acquainted with a young man—a graduate of one of the great universities—who, when being commended for the sacrifice of all his earthly prospects because of his conscientious convictions, replied, "You speak about sacrifice; I have the peace of God." He faced imprisonment with joy rather than destroy in his heart the peace of God so precious to his soul.

Many young men have faced the tirbunals with the same dauntless spirit. I recall a home where our host was one of the brightest young business men of London and the junior partner in a great and wealthy firm of that city. He apprehended what would await him because of the character of the particular Tribunal with which he would be obliged to deal shortly after we were with him. He lost friends; his beautiful home would be broken up, his partnership profits relinquished, his family scattered, prison would very likely await him; yet I was never in a household where the presence of Christ was more real and where troubles were being faced with a more happy spirit.

I have frequently heard how boys from 18 years and upward meet the Tribunals. These Christian lads have an almost inarticulate sense of the sinfulness of war, and feel that they cannot engage in it out of loyalty to their Master. Inexperienced and unaccustomed to dealing with men or with expressing their religious faith, they have often faced the ordeal of contending at the Tribunals with men skillful in speech and law and who are trained to entangle others in argument, and who are also hostile to the lads before them, or fail to understand the purity of their motives. Some of these lads have been known to stand constant hackling by the hour with the utmost composure. The answers given by these boys have at times been astonishing. Thus, a member of a Tribunal during an examination said to a boy of my acquaintance, "How is it that you, who are so tender of life, do not hesitate to kill cattle and even eat them?" Quickly was flung back the answer, "Have cattle souls?" Another lad was being badgered by a Tribunal, when one of his judges asked him, "Why should a big healthy boy like you want exemption?" Instantly the lad replied, "Why are you not in the trenches?" "Oh," said the man on the bench, "I secured exemption." The youngster answered, "That is just what I want." He got it.

Alternative service is very often dictated by the Tribunals as a means of punishment. We are told that alternative service often means one shilling per day and to be housed in workhouses, prisons, or lunatic asylums.

The efforts of the Tribunals to make any service as near the nature of a punishment as possible cannot make for national betterment, and are often ridiculous. Thus, I have known of school teachers being put at farm work of the humblest description, and the vacancies "filled" by incompetent persons who would be most useful to the state if engaged in their regular employments. Up to several weeks ago over 2000 of these contestants for civil and religious liberty had been arrested and many sent to jails—civil or military—and some to hard labor for various terms. At one time 34 men were sentenced to death but the sentence was afterwards commuted to 10 years' imprisonment.

Whilst in many instances "Conscientious Objectors" have been well treated by prison officials, there are many cases of hideous cruelty, which should be a warning to any nation that professes to stand for a love of human liberty. A friend of mine tells of such a prisoner who, speaking of his bodily suffering, exclaimed, "If they would only shoot me!" Dr. John Clifford writes the following: "Letters by every post give facts like the following: A Congregational minister writes of a man 29 years of age. He has known him all his life and been an intimate friend for the last ten years. For his genuineness he offered unimpeachable evidence. Spite of all evidence, the Tribunals declared he

had no conscience and ordered him into the Army. I have recently seen him, and under these conditions. The cell is ten feet by seven, walls painted slate blue black, the floor to lie upon, an overcoat for a pillow, and not even a chair; solitary confinement for days and days, and everything taken away, even a tract that a good woman had given him on the journey; nothing to handle, nothing to count, thrown back entirely upon his own thoughts, with just food enough to keep him alive, unable to wash or shave or get his clothes off, or write any letters. So the great military machine is set to do its work. Bad as that is, it is a mild case compared with others I could quote. 'Four of them,' says a victim, speaking of the soldiers, 'set on me. * * * One shook me, dragged me along, while the other punched and thumped and kicked me. * * * They set on me again and bruised me more.' A third time 'they started bruising again. I was absolutely exhausted, with bruises all over, lumps on my head, swollen cheek, and bleeding in one or two places, and could do nothing but lie on the floor and pray for God's protection.'" These cases are mild compared to other brutal punishments I have heard about. Some have been discussed in Parliament.

The many friends of these sufferers, as in the days of the apostles, "Remember them in much prayer." I recall a young man speaking of the deliverances wrought on behalf of some of these brave young men, declaring that "Prayer has done more than anything else." The world may say that he made a foolish statement, but the eye of faith sees that he was right.

Young men of all conditions in life are found in the ranks of the "Conscientious Objectors." The general attitude of many of them when appearing before the Tribunals may be epitomized in part by the statement of the son of a peer, who in normal times devotes his whole life to improving the social conditions of the poor in the East end of London. He stated to the Tribunal, "As a disciple of Jesus Christ * * * I must refuse to take any willing part in operations which have as their object or accompaniment the wholesale slaughter of my fellow-creatures in war. I regard all wars, defensive and offensive, as essentially alien to that divine spirit which led Christ to the cross, and which bids us love our enemies and overcome evil, not with explosive bombs and shells, but by the methods of love and reason. * * * I bear my testimony against a Compulsion Act which I regard not only as un-Christian, but also as a betrayal, in large measure, of the ideals for which Britain is considered to be fighting." He concluded his defense by a scriptural quotation most appropriable to the occasion, whereupon he was accused of "blasphemy" and was compelled to cease his defense. The whole account reads like a reversal to the conditions of the 17th century in England, and indeed it is so.

Some may say that the protests of a few thousand men are negligible when they are opposed by millions of other men who think differently, but history proves that our civilization and ideals of righteousness have been realized and faithfully called men to obedience to the Gospel of Jesus Christ.

San Jose, Cal.

DISCIPLES OF CHRIST HOLD A DEBATE ON BAPTISM.

Readers of The Pacific are acquainted with the position taken by the First "Christian" Church of Berkeley as to the admission into membership by letter of persons who have not been immersed. The question was discussed recently by leaders in the denomination in the East. We quote concerning it from the Northwestern Christian Advocate:

"The Disciples have recently indulged in a debate. 'Indulge' is the word for as we conceive it, the word carries the suggestion of pleasure or natural gratification, and if there is one thing our Disciples brethren sense afar off it is a debate. It was held at Canton, O. The subject was: 'Should the Churches of the Disciples of Christ receive into their membership persons who bring credentials of membership from other evangelical Churches without demanding that such persons who have not been immersed in water should be so immersed before being received?'

"How could that be made a matter of debate? Well, from the standpoint of our Methodist readers, it appears difficult, almost inconceivable. But it proved a veritable gala occasion for the thousands of Disciples who flocked to the arena, each in himself keenly equipped to enjoy the nice and delicate points in the argument.

The champion of each side was an editor, and to those who are acquainted with the spirit of the religious press there is an instant naming the men. The affirmative was espoused by Dr. C. C. Morrison of the Christian Century, that broad-minded, deeply spiritual organ of the Church; while the negative was presented by Dr. S. S. Lappin of the Standard of Cincinnati, the immersionist organ. Which side won? Both and neither. Each found his original followers still vociferously claiming victory, and the personnel of these two armies was at the close precisely as before, and more securely ensconced than ever.

"The thing worthy of comment is that a debate upon that particular theme could be 'pulled off' in the year 1916. Time was when we Methodists were quite as pugnacious as any upon the subject of baptism. We remember that annuate who, in his day, had slain his thousands on the field of immersion versus sprinkling. From time to time, he would pluck us by the sleeve and, like the ancient mariner, bid us come apart and listen to his tales of conquest. We had no heart to resist, nor any spirit to heed. He carried the polemic of the past generation into the aggressive, constructive spirit of the new. He was a relic of by-gones; his race is run in the Methodist family.

"Time was when whole families would pile into wagons, drive twenty miles to attend a debate on baptism and stay a week. No hall could hold he crowds that came to back their champion and the affair was a veritable feast of soul, a strengthener of faith, and a sharpener of antipathies. But today—as we say, it seems strange that it could have happened. But it did, and Canton was all a-stir over the performance.

"The present-day Christian, the man who has caught the true motive of Christian endeavor, concedes the debate to Dr. Morrison, whose argument dealt with the genius of the Disciples' plea for Chrisian unity, with the modern social ideal which takes Christianity in terms of brotherhood, wth the urgent demands of Christian missions, with the demands implicit in the present stage of the Christian movement, with the complex and staggering social conditions of the great cities and the rural sections, and with the desire and will of Christ. He declared that the Church today is engaged in an enterprise so vast, so human, so vital, that it was a sin against Christ and against the kingdom of God to allow a mode of baptism to take on so great importance as to divide Christ's followers.

"Beyond this we have no disposition to pursue the argument. It is well enough it was held. There is a considerable element in the Disciples Church that needs to be brought to Dr. Morrison's plane of thought. No doubt he gave himself to the argument with reluctance but still ap-

preciating the missionary element involved. We are glad to note that individual Churches within that denomination are accepting unimmersed members into fellowship. They are the exception today, but tomorrow they will be in the vast majority."

SOME NEW BOOKS.

Leavening the Levant. By Joseph K. Greene. Dr. Greene was a missionary in Turkey for fifty-one years. Dr. Barton of the American Board writes: "A student and maker of history, a contributor to and an interpreter of the life and longings of the people of the Turkish Empire, the author of this book is in a position to make his readers see and understand questions related to the Ottoman Empire over which multitudes have stumbled for generations." An immense amount of valuable information is packed into the 350 pages of this book. The entire profits are to be devoted to Armenian relief. Accordingly they who buy will not only get an interesting history of a great work in Turkey but will aid a suffering people. **Pilgrim Press, Boston; $1.50 net.**

The Zulu Yesterday And Today. By Gertrude R. Hance. This book shows what a strong, earnest, sincere man the African is even before the light of Christianity shines on his pathway and indicates what he is capable of when his life has been touched by the revivifying power of the Christian religion and faith. The author writes out of an experience of nearly thirty years among the Zulus. The book is packed with interesting and illuminative matter and will be a welcome addition to mission literature. One chapter sets forth experiences in leading an old-fashioned heathen Zulu to an understanding of the fact that putting on clothing and going to church did not constitute one a Christian; that heart clothing was useful. **Fleming H. Revell Company, New York; $1.25 net.**

Seventeen Years in the Underworld. By Wellington Scott. The story of a man who, after seventeen years in the underworld, fought within himself a battle for a better life and won. A graphic portrayal of experiences! Some of the chapters are: Early Life, Beginning a Career, Persisting in Misdeeds, The Reform School, Escape and Capture, Life in Prison, Prison Experiences, Criminal Classes, Prison Management, Mistakes of a Chaplain, Difficulties of the ex-Prisoner, Reformation, A Plea for Discharged Prisoners. One of the best friends of this man is a minister. Some ministers he criticises, but of this one he writes: "Have you ever met a man whose talk with you has left the impression that it is a good thing after all to live? Such an impression did I receive from my first talk with this minister. A man with masculinity written all over him; a man of strong convictions, yet possessed of a nature as broad as the Atlantic. He knows life as it is, not as it is written of. A true follower of the Majestic Christ, he takes his religion seriously, and as the seven-days-a-week kind, is never happier than when he is serving some one else. He has impressed me as a friend to tie to." **The Abingdon Press, New York; 50 cents net.**

Recovered Yesterdays in Literature. By William A. Quayle. In this book by Bishop Quayle there is a series of delightful essays on literature—the characters depicted therein. The studies of Shakespeare's men and Tennyson's men are very illuminating. An especially interesting article is the one on "Selfish Womanhood." "Once Again With Elia" brings out the charm of that book. There is a very helpful article on "The Literature of Devotion." Also one on "The Literature of Nature." **The Abingdon Press, New York; $1.50 net.**

The Wise Man's Story. By Albert E. Bailey. A subtitle of this little book is "A Christmas Tale for Dreamers." The Wise Man speaks of himself as one who has lived twenty centuries. Reaching the age at which most men die he passes to another land unseen and appears as a stranger in a new city, no longer old but in the full strength of middle manhood. He enters the service of kings and princes and by his wisdom becomes great and powerful. Then when his hair has grown white with the snow of age, he feels within a strange stirring which bids him tell his story and be gone So he gathers the people about him and tells the wondrous tale of the Christ-child and the Star as he saw them centuries before and then vanishes. The Wise Man says: "Most men who live only one life gather a little wisdom before they die; but my memory remains with me from life to life. I heap up the riches of the mind. I am a part of all that I have met. I have talked with Caesars on the hills of Rome; I have stood by the side of Justinian in his porphyry palace as he gave laws to his people; with Augustine I became a missionary to Britain; * * * I was Crusader with St. Bernard; beggar and saint with Francis of Assisi; I rode into battle with the Maid Joan; to Shakespeare I was as Prospero; to your land I came with the Pilgrims; from all these great ones I gathered wisdom even as I gave it; and to every generation, in obedience to the charge that was laid upon me, I told the story of the Star." And to us now as to countless others through the centuries comes Caspar, the Wise Man of the ancient days and tells the story of the Child and the Star and calls on us to crown the Child as King in our hearts and lives. The book is beautifully illustrated. It contains fifty-three pages. **Pilgrim Press, Boston; 75 cents net.**

The Humble Annals of A Back Yard. By Walter A. Dyer. No other brief selection from this book will give so adequate an idea of its nature as will the "Dedication"; "To those who love a small rectangle of God's earth that is a part of home; to those who know the joy of helping on the life of things that grow and bear fruit; to those in whose hearts there is a special shrine set apart for flowers; to all the wide Brotherhood of the Back Yard, this slender volume is lovingly dedicated." One day the thoughts of the man of this special back yard ran thus: "How complete it all seems to me now, as though the final consummation had been wrought for me and the Lady of the House, that we might have a small spot of green for our souls to grow in. Soil, seed, and sunshine—all for us. Doubtless it seems the same to the lowly and beneficent toad that spends his days beneath the tomato vines. But I could not help wondering, as I stood there in the pleasant shade, if this were not also a mere transition stage on the way to something far more beautiful ages hence." And as he mused he was shocked to hear the Lady of the House lightly remark, "These beans are good!" After an impressive pause his reply was, "Madam, the Lord made these beans." But the Madam had been canning peas and was not in his frame of mind. So she retorted: "If it hadn't been for the man who perfected this strain of seed, and if you hadn't fertilized that garden for three years, and if you hadn't planted the seed at the right time and the right depth, and if you hadn't kept out the weeds, and cultivated during the drought, I guess they would be a sorry mess." And his conclusion was: "Madam was right. It is inspiring to realize that we have some part in creation after all. To this extent at least the doctrine of free will holds. I can leave my back yard to the rag-weed and burdocks, or I can make it blossom as the rose. So, I trust I am not irreverent or unduly prideful if I declare, 'The Lord and I—we grew these beans.'" **Pilgrim Press, Boston, $1.00 net.**

The House of Delight. By Gertrude C. Warner. We find in this little book of 101 pages the story of a child's doll house and the remarkable experiences of those lived in it. We get acquainted in this book with Betsey a curly-headed little girl who played with her dolls in a very interesting way. Her dearest doll was little Mrs. Delight, who had soft brown hair and beautiful brown eyes. With her and her charming little husband, Mr. Delight, Betsey played more than with any others. When Mr. Delight wished to order new furniture, Betsey called herself Mr. Betts and talked exactly like a carpenter. When Mrs. Delight needed a new dress or new curtains, Betsey called herself Madame Bettina, and talked as nearly as she could like a French dressmaker. And when any of the dolls was sick, Betsey at once took the part of the old doctor and talked gruffly with them about pills and tonics. **Pilgrim Press, Boston; $1.00 net.**

Jesus And The Problem Of Human Life. By Dwight Goddard. This little book of 104 pages contains three helpful discourses with these titles: Three Possible Solutions of the Problem of Human Life. Jesus' Solution of the Problem of Human Life. How to Live as Jesus Taught. The author points out that if men are to live spiritual lives their standards must be changed. They must learn to test choice and action by new instinctive questions such as these: Is it wise? Is it right? Is it kind? No longer can the questions be, Will it pay? Will it give me place and power? Is it becoming? Is it a bargain? We have for so long a time given into natural desires and to selfish willfulness, that we shall find it has become almost second nature to do so; and to turn sharp around and attempt to control our lives by unselfish and spiritual motives we shall find to be very difficult. Nevertheless, to as many as receive him, to them will he give power to become sons of God. **Fleming H. Revell Company, New York, fifty cents net.**

My Ideal of Marriage. By Christian D. Larson. A book well worth reading! The author anticipates changes in the institution of marriage, but remarks: "There need be no occasion for alarm. Nothing serious is going to happen. All that will happen will be the realization of new and higher ideals in everything pertaining to the marital state; and such a prospect should be welcomed with more than usual joy." And then he adds: "The coming changes in this connection will not affect merely the institution or marriage itself, but will also affect everything pertaining to sex." The author puts emphasis on idealization, and expresses the conviction that if married couples would idealize each other they would not only influence each other for good to a remarkable degree, but the practice would react upon themselves, tending invariably to refine their minds, strengthen their characters and elevate all the elements of thought, life, and soul. "The result would be that this couple would from year to year become finer and superior; and in consequence they would with the passing years find more in each other to love and admire." **Thomas Y. Crowell Company, New York; fifty cents net.**

Through Gates of Pearl. By Augusta Albertson. In a foreword to this "Vision of the Heaven Life," the author states: "The author distinctly disclaims any purpose or intention to set forth a new 'revelation' as to the character of the world to come. The journey through gates of pearl was purely mental. The beginning of it was a dream, much more complex and continuous than most dreams are. Indeed the dream grew into a series of dreams or visions, following a protracted illness. During a long period of convalescence in which the physical senses were dull and the spiritual senses of prayer and faith were acute, with little of earthly care to ocuppy thought, it is not strange that the mind wandered far into the realm of what may be." The author tells us that she is indebted first of all to Scriptural symbols by which inspired writers have sought to convey to human minds, without satisfying mere curiosity, some concrete notion of the reality and beauty of the Father's many mansioned home. She states that she has borrowed freely from the hymnology of the future life such figures of speech as lend themselves to synthetic expansion; and that finally she has taken counsel of her musings in those sacred hours of grace sustained sorrow in which the Spirit of God leads the submissive mind by streams of healing and into pastures of rest. **Fleming H. Revell Company, New York; $1.00 net.**

Modern Messages From Great Hymns. By Robert Elmer Smith. The author takes several of the greatest and best loved hymns and interprets them as to their doctrine and spirit-setting forth in connection many helpful lessons. Among the hymns thus considered: Rock of Ages; Lead, Kindly Light; Faith of our Fathers; Majestic Sweetness; Al Hail the Power of Jesus Name. The Book will be found one of uplift for general reading and of special suggestivenss to ministers and other religious workers who are ever making large use of the hymns of the church. The author says concerning "Holy, Holy, Lord God Almighty," "I voice the sentiment of thousand when I say that I never sing this hymn without feeling somehow that I am standing in the immediate presence of the Infinite." **The Abingdon Press, New York, $1.25 net.**

The Jolly Year. By Patten Beard. This book contains a charming story for each month of the year—each introduced by an inviting decorative page appropriate to the respective story. Happy the little one, eight, or ten, or twelve years old, who may have the privilege of reading in this year 1916 on the pages of this book these words which we take therefrom: "Here is the book of The Jolly Year that belonged first of all to Bob and Barbara and Blinkie. If it is now your book, too, you will, maybe, like it as well as Barbara and Bob and Blinkie did. I hope you found it in your Christmas stocking! If you did, it may be a jolly Christmas present that will last all a "jolly year." **Pilgrim Press, Boston; $1.00 net.**

Stories for Sunday Telling. By Carolyn Sherwin Bailey. There are fifty-three of these stories, and they make a delightful little book of 218 pages. Because there is one for each Sunday in the year may be one of the reasons why the title is "Stories for Sunday Telling." But no child having a taste of these charming stories will be willing to have them doled out in that way. The author says: "The collection covers a sufficiently varied field to make the stories useful during the entire period of the children's spiritual development, during the early years when they learn most simply and permanently through parable, fable, and allegory." The book is divided thus: Sunday Fairy Stories; Stories of Play; Holiday Stories; Stories of Everyday. **Pilgrim Press, Boston; $1.00 Net. Postage, six cents.**

Human Nature. By David Jordan Higgins. This is a Psychological Study by a man who was one hundred years old on the 18th of last September. It is an interpretation of human nature under the guidance of such great thinkers as Kant, Hegel, Lotze, and Bowne. One of the fine things about this book is that it is thoroughly optimistic. The author writes: "Human nature is on the up-grade. Because it has within it the dynamic of the divine immanence, it will go on increasing in its capacty of apprehending God until it shall reach the full stature of perfect humanity after the model of the Son of Man, its spiritual representative."

While the author finds organized Christianity far from the standard set in the Sermon on the Mount, he finds encouragement in that world conditions are rapidly changing. "A spirit of sympathetic helpfulness is gradually and surely taking the place of the old-time conceptions of human life. The idea of brotherhood, that was formerly limited to class or sect, is surely enlarging to include the unification of humanity." **The Abingdon Press, New York, $1.00 net.**

Chimney Corner Tales. By Caroline Stetson Allen. An inviting book from cover to cover both in its illustrations and the titles of the stories therein contained! Among the stories are: A Real Little Boy Blue, When Polly Put the Kettle On, Jimmy's Twinkling Sar, The Old Old Woman Who Lived in a Shoe, How Dorothy Lent a Hand. There are 16 beautiful illustrations. A good Christmas time book for children from 8 to 12. **Pilgrim Press, Boston: $.100 net.**

The Social Teachings of Jesus. By W. Beatty Jennings. A manual for social studies. The teachings of Jesus as recorded in the gospels are set forth here as they relate to man, woman, the Child, Property, Work and Wages, Poverty, Sickness, Pleasure, Divorce, The Saloon and Drink Traffic, The Social Evil, War, the State, Prisoners and Criminals, Etc. The work is in brief and the Scripture passages are not quoted, but only referred to by chapter and verse. **Fleming H. Revell Co., New York; 50 cents net.**

The Christian Faith Under Modern Searchlights. By William Hallock Johnson, Professor of New Testament Literature, Lincoln University. In an introduction to this book Dr. Patton of Princeton Theological Seminary writes: "The only view of Christianity worth contending for in any serious way is that which regards it as a supernatural revelation. The author states his own position in the first lecture. This position is antagonized by those who hold a naturalistic or pantheistic view of the world, and also by those who, whatever may be their philosophy, are using the weapons of historical criticism to discredit miraculous Christianity." Dr. Patton writes further: "I can imagine that there are two classes of Christians for whom these lectures will have only a moderate interest—those who are possessed of a strong and aggressive faith and who are impatient of all discussion that seems to carry with it the implication that their religious convictions stand in need of any defense; and those who, by reason of their easy acquiescence in the conclusions of a minimizing theology, look upon such discussions as having a tendency to divide the household of faith, and to divert attention from the activities of the church. There is, however, I am confident, a large class of men in and out of the church who would welcome a clear statement of the case of Christianity in the light of current debate, and to men of this class I have great pleasure in commending the present volume." Prof. Erdman of Princeton says of the book that it contains a message very much needed at the present time." The volume is composed in the main of the Stone Lectures given at Princeton in 1914. Princeton Theology being the theology of the conservative element of the Presbyterian Church, our readers will know how to class this volume. **Fleming H. Revell Company, New York; $1.25 net.**

Small service is true service while it lasts;
Of friends, however humble, scorn not one;
The daisy by the shadow that it casts
Protects the ling'ring dewdrops from the sun.
—William Wordsworth.

LETTER FROM DR. POND TO PRESIDENT NASH OF PACIFIC THEOLOGICAL SEMINARY.

The following letter was written by the Rev. W. C. Pond, one of the few persons now living of those who had to do directly with the founding of the Seminary in 1866. Many of the readers of The Pacific and friends of the Seminary—now the Pacific School of Religion—will be glad to see it. Dr. Pond could not be in attendance at the semi-centennial because he had accepted an invitation long before to attend and participate in the services in celebration of the centennial of Bangor Seminary of which he was a graduate and with which his father had distinguished connection as professor for many years.—Editor.

Westbrook, Maine, Sept. 30, 1916.

My Dear President Nash:

I realize that I am to miss much of satisfaction and inspiration through my absence from the Semi-Centennial, the golden Jubilee of our Seminary, and I pray God that it may be marked in its history, as a new epoch, through the manifest presence with you of the Holy Spirit.

This manifestation was granted fifty years ago with memorable distinctness at the session of our General Association in Sacramento at which, few and weak though our churches were, it was resolved to undertake as our part in Religious Education on the Pacific Coast, the founding of a Theological Seminary. We realized our utter inability to fulfil, through strength or resources of our own, the virtual pledge we were making, but in the strength of our Master and leader, we attempted the impossible, and it is the success of this attempt that gladdens our hearts to-day.

You once asked me whether the Seminary was among the objects to which I turned daily in my inner chamber prayer. I was obliged to answer in the negative, forthwith wondering at the omission. And so forthwith it came to its place there, and has never since then been omitted. Some one may wonder whether any response has come to my intercessions. Shal I answer "No"? or shall I through faith in the promise of the Father answer "Yes?" I do answer "Yes." Firmly I believe in the efficiency of prayer. I believe that coming from the hearts and lips of even the lowliest of believers, it is personally listened to, and certainly responded to, by Him to whom all things are committed by the Father.

May I tell what the prevailing supplication is, and has been all along? Not the new campus and buildings much as they are to be desired. Not a large increase in the student body, though information that this has appeared, has always greatly cheered me, and the need among us of a large increase in the number of young people consecrating themselves to special service in the church and preparing themselves for it, often been heavily on my heart.

My chief supplication has been for each student going forth from our halls, that he or she may receive that which Jesus characterizes as the promise of the Father, eminent among all promises and in some sense, inclusive of them all—may receive the baptism of the Holy Spirit. So in this gracious experience which lifts faith up into conscious, absolute assurance, which makes service to Christ to be not a task but a privilege, self-denial for Him to be joyful, the taking up and the bearing of the cross even for his sake, a matter of sacred ambition. Through this experience Paul aspired to "fellowship in Christ's sufferings."

Through this experience comes power in testimony for Christ; power to win men to Christ, which is the special task appointed to the church in the renovation of society and the achievement of social justice among all peoples. Especially through this comes that vision of Jesus himself which crowns and makes effective all our studies about Him. I rejoice to know that the theology taught in our

Seminary is Christocentric. If now we learn in actual fact and practice to see Him, even though it be at present only "as in a mirror shadowly," we will ourselves "be transformed into the same image from glory to glory," and we will find in Him "the bread of God," the bread which came down from heaven," "the living bread" on which our churches well fed will be alive, alert, growing, bearing fruit unto eternal life. Your brother in Christ.

WM. C. POND.

CHURCH FEDERATION ON THE PACIFIC COAST.

E. Guy Talbott.

The Church Federation Movement on the Pacific Coast has been greatly strengthened as a result of the visit of Dr. Roy B. Guild, Executive Secretary, and Mr. James Whitmore, Field Secretary of the Commission on Federated Movements of the Federal Council of the Churches of Christ in America, during October and November. Meetings were held with the leading ministers and laymen, together with Denominational Secretaries and Superintendents, in all the leading cities on the Pacific Coast from Spokane, Washington, to San Diego, California. Many of these cities were stirred by the messages of Dr. Guild and Mr. Whitmore and plans were adopted looking to the organization of effective Federations in several of the coast cities, with Executive Secretaries in charge.

In San Francisco a woman who has long held a vision of united Protestantism in that most Parisian of all American cities, has agreed to give $2,000 toward a $5,000 budget to enable the San Francisco Church Federation to have an efficient and capable Executive Secretary to lead the united Protestant forces of that city. With only 17,000 Protestant church members in a city of over 500,000, the need for co-operation on the part of the Protestant churches has been apparent to the Christian leaders of that city for a long time. They are rejoicing in the possibilities opened up before them.

Mr. C. M. Goethe has been giving liberally to the support of the Church Federation in Sacramento, the capital city of California, where the pioneer Federation in the State with an Executive Secretary was organized. At San Diego steps were also taken to raise a budget to put an Executive Secretary in the field there. The same is also true of Los Angeles where the Church Federation has been in existence for twelve years, this Federation antedating the organization of the Federal Council.

Mr. Whitmore's work with High School boys was one of the special features of this coast campaign. In San Francisco the Superintendent of Schools went with Mr. Whitmore to the five High Schools in San Francisco and introduced Mr. Whitmore, who gave stirring appeals to the boys and girls in these great High Schools.

The influences that were set in motion as a result of this brief campaign by Dr. Guild and Mr. Whitmore will have a most far reaching effect on co-operative church work on the Pacific Coast.

LAYMEN'S MISSIONARY MOVEMENT.

Plans are being made in the nine Pacific Coast cities where Laymen's Misionary Movement Conventions were held last year to hold a series of Conferences and Decennial Dinners this year. These Conferences will begin in Spokane February 8-9 and close in San Diego March 1-2, 1917. The plan of the Laymen's Movement this year is not to hold conventions as has been the case heretofore, but rather to bring a group of representatives from the Denominational Home and Foreign Mission Boards to the Pacific Coast for intensive institute and Conference work in these various cities. The great programs of the various denominations such as the Tercentenary of the Congregational Church, the Luther Anniversary of the Lutheran Church, the Men and Millions Campaign of the Christian Church, etc. will be set before the laymen as a great allied drive on the part of the various denominations in the conquest of the world for Christ. One of the outstanding features this year will be the Conferences of these Board Secretaries with their own denominational groups. Fred B. Fisher, Associate Secretary of the Laymen's Missionary Movement, wil be the leader of the group of missionary workers that will come to the Pacific Coast. E. Guy Talbott, Executive Secretary of the California State Church Federation, who was Executive Secretary of the Los Angeles Convention, is promoting the coast conferences on behalf of the Laymen's Missionary Movement.

ARE MINISTERS' SALARIES ADEQUATE.

The California State Church Federation has been making a religious survey of the State of California which is about completed. It is planned to publish this survey which will give a wealth of religious facts regarding the state. Among other topics discussed is that of salaries of ministers in the various denominations. While some denominations do not report ministers' salaries, figures have been gathered from most of the major denominations in the state. The average salaries for the denominations as reported are as follows:

Universalist	$1460
Congregational	1246
Reformed Presbyterian	1200
Methodist Episcopal	1184
United Brethren	1118
Christian	1115
Brethren	925
United Presbyterian	924
Episcopal	904
Seventh Day Adventists	897
Evangelical Association	850
South Methodist	764
Friends	711
Nazarene	566
African M. E. Zion	438
Cumberland Presbyterian	334

In some cases these reports are for Southern California rather than the entire state. In view of the high cost of living, it is pertinent to ask, are ministers' salaries adequate? It would seem like there could be but one answer. It should be remembered in computing the average salaries that a few churches pay relatively very high salaries, while the great majority of the churches pay very small salaries. These figures do not take into account any addition that may be made to the small salaried pastor through home missions support. The survey made by the Federation shows that last year there were in California 2,673 Protestant churches with 330,173 members. There are 141 Christian Science churches and 154 Seventh Day Adventist Churches.

E. G. TALBOTT.

Eloquence may be found in conversation and all kinds of writings; 'tis rarely where we seek it, and sometimes where it is least expected.—Bruyere.

A CHRISTMAS PROGRAM FOR THE SUNDAY SCHOOL.

In last week's Pacific an article by Miss Hilda Howard set forth in a convincing way the value of such concentrated mission study as is now being carried on in the Sunday School of the First Church of Oakland. It is worth noting that the attendance of that school has recently gained by leaps and bounds, for which large credit is frankly given by pastor and superintendents to the interest aroused by the special study.

The set referred to as costing 25 cents is sufficient for one school unless it is desired to have the Senior and Intermediate work done in the classes rather than from the platform, in which case additional copies will be furnished for 1 cent each.

There is still time to utilize this valuable course during the Sundays in December, either as the main study of the school or in the opening platform exercises. The Christmas Concert Program, with its fine old hymns and carols, carefully planned dramatic portrayals, Scripture exercises and Christmas stories, emphasizing the thought of "giving," will form a grand climax.

In this dark time of the world's history, is it not fitting that the thought of love and service to humanity should be dominant in our Christmas celebrations, and is there not an ethical and educational value in uniting with other Congregational Sunday Schools of the country in giving this program, which is quite too valuable to be lost?

Copies of the program and supplement, together with special decorated envelopes for the offering, are ready for distribution and will be sent free to any Sunday School on the Pacific Coast upon request.

Don't neglect this opportunity! You'll be the loser if you do!

Congregational Headquarters 417 Market St., San Francisco. E. S. B.

NOTES AND PERSONALS.

Pilgrim Church, Oakland, meets with a great loss this week in the passing into the other life of Mrs. S. L. Locke.

At the meeting of the Congregational ministers in San Francisco next Monday the Rev. Paul Smith of the Central Methodist Church will speak on "Church Federation."

The Reverend John A. Cull has been invited to serve as stated supply for the Haywards Congregational Church, and has occupied that pulpit since the departure of the Rev. B. Dent Naylor for Sebastopol.

At the annual meeting of the First Congregational Church of San Francisco the name of the Rev. Dr. Aked was presented again for the pastorate and voted on. The necessary two-thirds vote was not secured and no further effort will be made to recall him.

The engagement of Professor William Frederic Bade of the Pacific School of Religion and Miss Elizabeth Le Breton Marston of San Diego has been announced. Miss Marston is a daughter of Mr. and Mrs. George W. Marston, prominently identified with all Congregational interests in Southern California. Mr. Marston has been a member of the board of trustees of Pomona College for twenty-eight years, and for a long time the president of the Board.

The Rev. O. G. May passed ino the other life on Monday of last week. For many years Mr. May rendered valuable service in the ministry in California. Several years ago he retired from the regular work but remained helpful in various ways. The North Congregational Church of Berkeley was aided greatly by him in its formative years. For the last two or three years he made his home at Los Gatos a part of the time, but was again in Berkeley for several weeks before he passed away.

The Rev. Dr. Frank S. Fitch, pastor emeritus of the First Congregational Church of Buffalo, New York, has been engaged to supply the pulpit of the First Congregational Church of San Francisco for several weeks beginning the first Sunday in December. Dr. Fitch went to the Buffalo pastorate in 1883, continuing until March 1916, when he became pastor emeritus. He has been prominently identified all these years with national Congregational work and is at present a member of the American Missionary Association board and of the board of trustees of Oberlin College. Dr. and Mrs. Fitch have come to California to spend the winter and expect to go to the sunny southern part of the state in January. They have been at the La Granada Apartments on Bancroft and Telegraph in Berkeley for the last two weeks and will probably remain there until the time of their departure for Southern California.

REDWOOD CITY.

Sunday, October 22nd, $128.00 was received for the Armenians. Sunday, November 5th, two were received into the church on confession. The church building committee report about $15,000 already subscribed for the new church, besides the amount which the church expects to receive from the Church Building Society. Any one who would like to receive free, fifty or sixty books from the library of one of our older ministers will please correspond with C. H. Stevens, Redwood City.

THE WORK AT CAMPBELL.

The work of this church is taking shape under the new leadership. The splendid results of the long pastorate of Mr. Atkinson has left a good basis for advancement along all lines of worthy endeavor. The people of the church and community are rallying about the new pastor in a gratifying and promising way.

The Fellowship Meeting, which was held here last Thursday evening, was a decided success. Over one hundred sat down to the fine supper that had been prepared by the women of the church. The addresses by the visiting men of the team were excellent. Mr. King of San Jose presented the Every Member Canvass; Mr. Marshall of Sunnyvale explained the Tercentenary Program as outlined by the National Council; and Mr. Rolls of Saratoga spoke on the topic, "Consecration for the Task." One of the visiting men said that it was the most successful meeting of the kind that he had ever attended. Like meetings are planned for Saratoga, Sunnyvale, and San Jose.

OLIVET CHURCH, OAKLAND.

All departments of the work are prospering under the direction of the new pastor, Frank W. Dean. Seven members were added at the November communion, making a total of fifteen since Mr. Dean took up the work. Promising organizations of "Camp Fire Girls" and "Boy Scouts" have been effected among the Sunday-school scholars. The pastor's use of stereopticon has greatly increased the evening audiences. The building has proven too small for the accommodation of the growing Bible School with its aver-

age attendance of 187, and work has been begun on finishing the large basement that the five classes which have been meeting in a tent may have more comfortable quarters for the winter.

ANGELS CAMP.

Two adults were received on confession at the last communion.

After using the old-fashion goblets for sixteen years, an individual service has been secured much to the delight of the people.

The manager of the Utica Mining Company ran special switches for the stereopticon, choir loft, and pulpit, and when the pastor spoke to him about it he replied:

"O that is all right we are a lot of big heathen up there and we want to do a little good."

SOME FELLOWSHIP MEETINGS.

San Mateo, Redwood City, Palo Alto and Woodside constituted one of the three groups of churches in the Santa Clara Association. The plans for the meetings were formulated at a luncheon at the hotel Stewart given by the chairman, Rev. B. C. Preston, to the other members of the team with Superintendent Rathbone as advisory guest.

It was agreed that while the suggestions of the general committee of the Conference should be carried out as far as practical, each church was at liberty to make such arangements as best fitted its own convenience, as a result each one was different from the others, in detail, while following in general the plan for church efficiency suggested by the Conference.

The first meeting was held at Redwood City, Friday evening, Nov. 10th.

The exercises were under the direction of the Men's Brotherhood and began with an elaborate banquet served by the ladies of the church, nearly 150 sitting down to the tables loaded with good things. Following the dinner the toastmaster called on Rev. Mr. Owens of San Mateo, who talked on chhrch efficiency, telling why he believed in the Congregational Church, for its spirit of independence liberty of thought and tolerance. Rev. B. C. Preston of Palo Alto, gave a brief, pungent talk on the every member canvas, laying emphasis not alone or chiefly on the effort to raise money, but more to enlist all the forces of the church in a definite program of personal service. Rev. B. St. John was introduced as the first resident pastor at Woodside, and spoke on a program of missionary education, emphasizing the points suggested by the Conference: that to do its home task efficiently every church must have the world vision, a sense of partnership in world redemption, a knowledge of the triumphs of the gospel, and a consciousness of responsibility for helping in the solution of the world's problems.

Adjourning to the auditorium Arthur Arlett of Oakland, entertained us with an account of the temperance campaign just closed, and then made a grand plea that the men of the churches have faith, in themselves, and in the church, and in the program of the Master for the world.

San Mateo came next on Tuesday, Nov. 14th when the team met with the ladies and in the afternoon, listened to Mr. Preston who blended the every member canvas with church efficiency. Tea and cake were served as refreshments; at the evening service. Rev. Mr. Stevens of Redwood, spoke on Evangelism, and emphasized four points which he thought would bring a revival to any church, a working knowledge of the Bible, reliance on the Holy Spirit, prayer, and personal work.

Mr. St. John followed with his talk on Missionary Education.

At Palo Alto, the team was invited to a picnic lunch regularly held once a month. One of the visiting brethren wondered if this were a lunch, what a banquet would be.

The addresses of the evening were given at the close of the lunch by Owens, St. John and Stevens, with an additional talk by Dr. Hogben, Mr. Preston's brother-in-law lately returned from Spain who gave some personal impressions of the great war.

The last of the series was at Woodside where the meeting was held in the forenoon with addresses by Owens, and Preston, each along the line of his chosen theme, the tercentenary program, church efficiency as illustrated in our church, and by Preston on personal responsibility. The ladies of the church served a bountiful lunch, and at the close Dr. Hogben told of his personal observations of the mobilization of troops in France on the outbreak of war, and paid a high tribute to the heroism of the men and women of France in this world struggle.

Mr. Stevens closed the exercise with a glowing plea for evangelism and the co-operation of the people of Woodside with their first resident pastor. The visiting friends were kind enough to say that the last meeting of the series had been the best of all.

Certainly, there seemed to be a sort of climax in the interest developed by this particular group of meetings. We believe the coming to Woodside was a splendid thing for the community; about thirty were in attendance, and all expressed themselves as pleased and profited by the meeting.

B. S. J.

THE EFFICIENCY TEAM AT SAN JUAN.

The Efficiency Team arrived at San Juan on Nov. 17th and services began at 2.30 with Rev. Leslie Briggs in the chair who called upon Rev. W. J. Speers to explain the Tercentenary program to our people to the number of 15 who had gathered. The statements were made in vivid language which certainly met a sympathetic response and approval. Rev. Burton Palmer treated most thoroughly the subject of the need of smaller churches and Rev. Leslie Briggs that of the Every Member Canvass. In the interval between the evening banquet and the meeting the brethren were taken to the Cement Plant a mile away to see the prospects which are now very bright for future activities, as 75 men are now employed building and preparing the grounds. Forty-five sat down to supper when Mr. Goodsell acted as toastmaster. The interests of the church and community were finely brought out by Mr. Frank Abbe the merchant. Wm. Delschmutt the President of Christian Endeavor Society, Prof. Simons the principal of school also by Briggs Palmer and Spears. In the evening a goodly audience assembled and the three visiting brethren treated the following subjects ably The Missionary Vision; the Need of Evangelism, and the Great Call for Work in the Rural Districts.

The impulse for greater activity on the part of the San Juan Church will be felt and the visit of these brethren is greatly apreciated.

D. G.

PUBLIC EMPLOYMENT BUREAUS OF STATE OF CALIFORNIA.

The report of the Public Employment Bureaus of the State of California, just issued by John P. McLaughlin, labor commissioner, shows that October ranks among the banner months, 5134 having obtained positions, 4494 men and 640 women, during this period, which is 3,609 more

than were filled in February, when the state launched in the employment business. The four bureaus, located in San Francisco, Oakland, Sacramento and Los Angeles, found work for about 200 men and women per day during October, and saved them $10,000 in fees.

The large army of 33,451 men and 5,099 women, 38,550 in all, have been connected with jobs by the state since February 1, and the great majority of them are still holding these positions, which proves the efficiency of the service which the State is rendering. Labor Commissioner McLaughlin and C. B. Sexton, superintendent of the bureaus, are constantly improving the service and studying ways and means whereby the needs of the employer and the employe may be best served. As a result, corporations, companies and private employers are coming to the State in increasing numbers every month and a high class of employes are streaming to the public employment bureaus.

Besides the facilities which the state is now oeffring its citizens in finding jobs and suitable employes to fill them, an important feature is of course the doing away with fees. On the basis of an average of $2 which employes are paying private agencies for jobs, the State has, during the past nine months, saved the employes $77,000 in fees, and at the close of the year will have saved them $100,000, or twice as much as the Legislature appropriated for the maintenance of the public employment bureaus.

The San Francisco bureaus filled 2,178 positions during October; Oakland, 713; Sacramento, 1,032; Los Angeles, 1,211; for the past nine months, the records of positions filled held by the four employment bureaus is as follows: San Francisco, 15,101; Oakland, 5,427; Sacramento, 6,435; Los Angeles, 11,587. It was predicted, when the public employment bureau's law was being proposed before the Legislature, that if 10,000 positions were filled in one year, the work would be deemed a success. The above figures show that the San Francisco office alone in nine months went 5,000 better than this figure. Comparing this record with the results obtained by public employment bureaus in other states, California today stands foremost in the United States as a successful exponent of the public employment idea.

Since California launched into the employment business, 36,166 men and women have made applications for work and employers have applied for 49,625 employes. The state referred 45,459 persons to these positions and the employers accepted 38,550 of them. The remarkably high percentage of persons accepted shows how carefully those in charge of the bureaus study the needs of the employers and size up those who apply for work.

Of course a large number of the positions filled consist of so-called common laborers and section employes, but the state has successfully filled almost every conceivable kind of positions. The following is an interesting resume of the kinds of positions filled by the state during the past nine months: Agriculture, 3563; building and construction, 4583; clerical and professional, 369; food, beverages and tobacco, 285; hotels and restaurants, 4674; lumber and timber trades, 1169; metals and machinery, 809; mining and quarries, 678; transportation and public utilities, 8499; wholesale and retail trades, 950; manufacturing, 700; private homes, 2272; miscellaneous positions, 9999.

During the coming winter months, the State will of course face the most difficult phase of the employment problem, as there will be more men looking for jobs than jobs. The employers should make a special effort to send in their orders for help to the state bureaus and they will be supplied with the most suitable help. The public employment bureaus do not deal with the charity problems, believing that these are for charitable associations to take care of, and instead applies only the strictest business principles in the conduct of the employment business, thus insuring the most efficient service possible for the employer and the employe.

THE "FORTY CLUB" AND TWENTY-FOUR BOOKS.

The following is a list of books that the 40 Club found "unusually suggestive."

The 40 Club is an organization of 40 Congregational ministers under 40 years of age, scattered throughout the country. It arranges exchange of plans, ideas, printed matter, etc. This list is taken from a post-card questionaire concerning "recent reading." Rev. Hugh Elmer Brown, pastor of Pilgrim Church, Seattle, is at present president of the Club.

Books Most Frequently Mentioned.

"Problems of Conduct" by Durant Drake.

"The College Course and Preparation for Life" by Fitch.

(These two mentioned by Pres. Burton of Smith College.)

"Christ's Experience of God" by Decker.

"The Meaning of Prayer" by Fosdick.

"The Old Testament in the Light of Today" by Bade.

"Within Prison Walls" by Osborne.

"Foundations of the Nineteenth Century" by Chamberlain.

"The Drama of the Spiritual Life" by Sears. (A magnificent book—sequel to Prof. James' "Varieties of Religiosu Experience.")

"The Meaning of God in Human Experience" by Hocking.

"A Bookman's Letters" by Robertson Nicoll.

"War, Science and Civilization" by Ritter.

"Foundations" by Seven Oxford Men.

"The Harbor" (fiction) by Poole.

"Drift and Mastery" by Lippman.

"Value and Destiny of the Individual" by Bosanquet.

"John Hay" by Thayer.

"Religion and Science" by Keyser.

"Mysticism in Modern Life" by Buckham.

"Spoon River Anthology" by Masters.

"Pilgrims of the Lonely Road" by Atkins.

"Fifty Years of American Idealism" by Pollack.

"The Meaning of Personal Life" by Smyth.

"Some Christian Convictions" by Coffin.

"French Prophets of Yesterday" by Guyrard.

For The Children.

WHY GRACE AND SARAH WERE UNHAPPY.

When Grace Rader came into the kitchen in response to her mother's call she looked cross instead of the smiling little girl she usually was.

"There is always a basket of clothes to be taken home when I have something else I want to do," she complained. "I just wish there never was any."

"If there were no clothes to be taken home, it would mean that I had no washings to do, and we might go hungry," her mother replied.

"I wish there wasn't any, either; we are always going after clothes or taking them home," Grace's crossness had affected her sister, Sarah.

"I am sorry, my dears, that you dislike so much the task of helping with the clothes; since it makes you so unhappy I will let you have a rest for a month, and I may never ask you to do it again. You may deliver these and bring Mrs. Wilson's, and we will begin the new plan to-morrow."

The faces of the children brightened, at once, at this good news. They went off quite happy and looked forward to the next month with glee. The next evening, when Mrs. Rader started off with Mrs. Wilson's clothes, Grace was on the front porch, with her doll and Sarah had a story book, and they both felt glad they did not have to be bothered.

It was a few evenings later that Grace said: "I don't have fun with my dolls any more; I don't see why."

"And I can't find a thing I want to do," replied Sarah. "I am just tired of everything," and she kicked the kitty that rubbed against her dress at that moment.

It was just ten days after the new plan begun that the basket of clothes was heavy for one pair of hands to carry, and Mrs. Rader looked very tired when she was ready to take them home.

Grace looked at the big basket and at her mother's tired face. "I am going to help you. You wash so we can have things to eat and wear, and you never say you wish you didn't have to do it; since we begun this plan I haven't had a bit of fun. Why, I used to think everything was fun. If Sarah don't want to help, perhaps I could borrow Johnnie Fritz's wagon, and you would not have to go, mother."

"I want to help," Sarah declared. "I don't have any good times, either; I might as well work. Mother can rest while we take the clothes home; I want to help always."

"My dears, you will always have fun when you are unselfish and help others," and Mrs. Rader's face had a glad look, "I can't tell you how much I always enjoyed the rest in the evenings when my little daughters did their share of the work, and I shall enjoy it so much this evening, and always after this."

"And we are never going to be cross over our share again, mother," declared Grace.—Sarah McCreery.

UNCLE BEN'S TRACKS.

"Oh, grandmother," shouted Ernest, rushing wild-eyed from the street and through the hall to his grandmother's room, " a man just now passed here riding a mule as high as a telephone pole!

"Impossible, Ernest," objected Mrs. Slocum.

"Yes, he was, grandmother," insisted Ernest, "and his feet were as big as water buckets, and his ears were as long as my arm, and his tail dragged the ground, and one of his eyes was long and blue, and the other eye was round and black and"—

"Stop, child, stop!" demanded Mrs. Slocum. "Don't you know it is wrong to exaggerate that way?"

"But, grandmother," insisted Ernest, "Uncle Ben always makes things bigger than they are."

"Possibly he does," the old woman regretfully replied, "but that doesn't make it right. Exaggeration, Ernest, is a form of lying."

"Why, grandmother," argued the child, "lying is wrong because it hurts people. What I said about the mule didn't hurt him. And, really, grandmother, he was the highest mule with the biggest feet and the longest tail and the funniest eyes I ever saw."

"All that may be true," agreed the grandmother, "and what you said did not hurt the mule; but suppose, Ernest, you were to say such things of a girl's eyes and a boy's feet? You would be sure to hurt their feelings."

"Not if they didn't hear it," carelessly laughed the boy.

"Now you have brought up another point," patiently replied the grandmother. "It is wrong to say unkind things of people even in their absence."

"Well," responded Ernest, "I'm not going to say such things about folks."

"That's good as far as it goes," observed Mrs. Slocum; "but exaggeration is sure to hurt some one, even if it is about a mule or a tree or a stone."

"Why, how can that be?" earnestly inquired the boy.

"It hurts the person that does the talking," replied Mrs. Slocum. "Only the other day I heard your Uncle Ben say he must break himself of the habit of exaggeration or people would nickname him 'Lying Ben' and quit believing anything he has to say."

"Well, grandmother," laughed Ernest, as he turned to go back to the lawn mower in the front yard, "I will look more closely at the next mule that comes along."

"That's right sonny boy," smiled grandmother, resuming her tatting.

That evening Mrs. Slocum told her son Ben of Ernest's experience; and so it came about that one tall, big-footed, long-tailed, peculiar-eyed mule was the cause of uncle and nephew becoming more careful observers and greater lovers of the strict truth.—W. F. Melton in Christian Advocate.

FABLE OF THE POLITE KITTEN.

Once upon a time an old mother cat called her two grown kittens and said to them: "My sons, as you are big enough to go out and seek your own fortunes; I shall set forth upon a journey I have long wished to take in search of new catnip fields. Before I go I will give you a bit of advice: "Be kind and polite." So saying, the old cat bade her children farewell.

"I shall go to yon farmhouse," said the black-nosed big kitten to his little gray brother: "I shall go to yon farmhouse and demand the best they have. I shall be fed upon cream every day and rest upon silken cushions. What is your plan?"

I will go to the same farmhouse that I may be near you," answered the little gray kitten, and I will promise the family to catch mice for them all the days of my life if they will give me a name and call me their cat."

Accordingly the black-nosed kitten walked up to the front door of the farmhouse and savagely meowed to be let in.

Soon the door opened, and a woman said gently: "What sort of a wild beast have we here? Go away; we do not need a kitten."

Straightway that black-nosed kitten spit and growled and behaved so badly that the hired man was sent for to drive him away. They drove that cat from the front door, they drove that cat from the side door, and they drove that cat from the kitchen door, because he had no manners.

Then the gray kitten ventured into the farmyard, chasing butterflies, chasing his own tail, jumping up in the air to make the baby laugh. The little gray kitten played happily about all day and then at sunset cuddled against the kitchen door and purred so loud and made such contented sounds that when the hired man brought the milk from the barn he said to the kitten: "Step in, step in, pussy, and have a saucer of milk."

The little gray kitten stepped in, washed his face, and waited politely until the farmer's wife offered him a saucer of milk.

"Little kitten," said the farmer's wife at last. "we do

not need a kitten in this house; but you have such gentle manners and seem so well content you shall stay here and be our cat. Your name shall be Peter."

As for the black-nosed kitten, he became the barn cat and caught mice for his living ever afterwards. And he was never known to speak politely except to his brother Peter, the handsome house cat, who was fed on cream and allowed to sleep on silken cushions, and to his mother when she returned from the happy catnip fields.—Frances M. Fox in The Churchman.

THANKSGIVING HYMN.

As eagles upward in their flight
Arise to greet the glorious sun;
May souls this day with sweet delight
Ascend unto the Holy One.

O Thou whose goodness swells our store!
Whose blessings countless crown our days,
Accept, we humbly thee implore,
Our heartfelt gratitude and praise.

Through ages past thy care we own,
O Father! still with us abide
And through the future dim, unknown,
Do Thou our wandering footsteps guide.

May nations in their night of storm
See raging waves obey thy will,
Through fiery clouds thy radiant form,
And hear thy voice speak: "Peace be still."

—James H. McLaren.

Four Routes East!

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OGDEN ROUTE: Across the Sierras and over the Great Salt Lake Cut-off. To Chicago via Ogden and Omaha; also to St. Louis via Ogden, Denver and Kansas City.

SHASTA ROUTE: Skirting majestic Mount Shasta and crossing the Siskiyous. To Portland, Tacoma and Seattle.

EL PASO ROUTE: The "Golden State Route" through the Southwest. To Chicago and St. Louis via Los Angeles, Tucson, El Paso, and Kansas City.

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The three things most difficult are to keep a secret, to forget an injury, and to make good use of leisure.—Chilo.

They best pass over the world who trip over it quickly; for it is but a bog. If we stop, we sink.—Queen Elizabeth.

I pay royally for every kindness if I pay in love; I pay in accepting kindness, I do what love would have me do if I pass its kindness on. Here is the real substance of a social life.—Richard Fairless.

There a charm in delivery—a magic art
That steals, like a kiss, from the lips to the heart.
—Woods.

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